

# Science of Prayer 2 of 6

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Study Given by W. D. Frazee—October 21, 1967

Before we get into our study tonight, I want to as we review in our minds what we studied last night. Think of an expression in the Sabbath School lesson. You remember Peter and John there at the gate Beautiful said to the lame man who was asking for alms:

“...Silver and gold have I none; but such as I have give I thee...” Acts 3:6.

My dear friends, we never can give to someone else what we do not have. That is why I am so anxious in what we studied last night and what we are going to study tonight that you and I shall actually get hold of something that we can share with the refugees.

“...such as I have give I thee...” Acts 3:6.

Notice how it's put here in *Ministry of Healing*. And oh, what a wonderful book this *Ministry of Healing* is.

“The gospel we present for the saving of souls must be the gospel by which our own souls are saved”  
*Ministry of Healing*, page 469.

You've heard of the bald-headed barber trying to sell hair tonic, haven't you? There is too much of it going on, my friends, in the church of God. That which we present to help others must be something which we have proved experimentally. It's doing something for us. Not that we boast of ourselves or our attainment. But oh, the worst sinner in this world can have an experience in which he can say, pointing heavenward, “I needed Jesus, and He has done something for me.” David says:

“I sought the LORD, and he heard me, and delivered me...” Psalm 34:4.

Now we were studying last night this science of prevailing prayer, and we want to study it some more tonight because there is no other way to get through what's ahead of us. Do you know any other way? No, this is it.

Let's turn over to the book of Hebrews tonight, and we'll go to the fourth chapter, verses 14–16. I want you to notice the relationship between a certain fact, a certain truth and this science of prevailing prayer that we're studying:

“Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need” Hebrews 4:14–16.

Now, here is the invitation to come to prayer. But we’re to pray to where? To the throne of grace. And who does this verse say is there? Jesus, our High Priest. And because He is there—because He’s been down here in this world and shared our temptations and our troubles and our tests and He has succeeded, He’s died for us, risen for us, ascended for us, and He’s there at the throne of grace—let us, therefore, come boldly to that throne of grace that we may obtain mercy and find grace to help in time of need.

Someone tells me that that expression there “grace to help in time of need” literally means in the nick of time, right when we need it, right when we have to have it. Oh friends, that’s what God wants us to get in the habit of doing, of coming to Him immediately, as soon as we get into trouble.

Notice here in *Christ’s Object Lessons*. It’s in this chapter, “Shall Not God Avenge His Own Elect”:

“The Lord said, ‘Call upon me in the day of trouble’ Ps. 50:15”

We had that text last night.

“...He invites us to present to Him our perplexities and necessities, and our need of divine help. He bids us be instant in prayer. As soon as difficulties arise, we are to offer to Him our sincere, earnest petitions”  
*Christ’s Object Lessons, page 172.*

Too many people think of prayer as the last resort. It should be the first resort. Why not? God knows best. He can help us immediately. If there are things that human beings can do, He can direct our minds to them.

Take a very common example: this matter of sickness. I suppose all of us have been sick at one time or another. And some of us have gone through some very serious sicknesses. But do you know many people in the world they have the idea that the time to pray for the sick is when they’re almost dead? Isn’t that right? (I say, isn’t it right? It isn’t right. It’s correct as to what happens.)

But oh my, every one of us, friends, with the slightest indication of anything wrong with our bodies, our minds should turn at once to prayer. Now part of the answer to prayer may be that the Lord will direct us to some skilled practitioner, some good physician. Luke was a physician, you know. Paul had him in his Gospel-

medical-evangelistic company. My point is, prayer is not the last resort. It's the first resort.

And so with every other problem, no matter what the difficulty is: financial, public relations, family relations, any problem, as soon as difficulties arise we're to offer to God our sincere, earnest petition. Let's do it. What do you say, friends?

Now back to this text. We're to come where? To the throne of grace. I wonder where that is? Or does it make any difference? Is it just a poetic expression? Is there really a throne? Is there a throne of grace?

Let's turn now to Hebrews 6, just across the page, where we'll read beginning with the 18<sup>th</sup> verse. You'll see why I wanted you to sing that song, "Will Your Anchor Hold?"

"That by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us: Which hope we have as an anchor of the soul, both sure and steadfast, and which enters into that within the veil; Whither the forerunner is for us entered, even Jesus, made an high priest for ever after the order of Melchisedec" Hebrews 6:19–20.

Oh, this is a wonderful verse! Here Paul pictures us as refugees fleeing for refuge. Where? Why he says, within the veil where Jesus, the forerunner, has entered for us. That's the place to run to.

I notice these calves up on here on the mountainside. If anyone comes around or anything scares them, they run. But where do they run? Oh, they run to mother. You can be sure of that. And if you don't know who the mother is, just watch, and you'll see, right away, in each case.

You know, it brings back to me an experience that I had a few years ago right up here on this mountain, on South Peak. A doctor friend and I were here for a few days at Eden Valley. One afternoon we went for a walk together. We climbed clear up to the top of South Peak. But on the way up, he was telling me, among other things, a very interesting piece of research that has been done recently.

The doctors were experimenting with animals to learn what they could about the working of the mind and nervous system. Among other experiments, they experimented with a lamb. They put this lamb in a pen, a large pen where there were hay and water, everything he needed. They fixed him up with an apparatus so they could give him an electric shock when they wanted to—not enough to injure him, but, you know, to frighten him.

So as this lamb was in there walking around and picking at hay, why they gave him this shock. And he ran. After a while he calmed down, and he went to munching hay again, but he never went back to that spot where he'd been shocked.

So presently they shocked him again, and again he ran, but he never came back to that place where he had been shocked the second time, nor the first time. And they kept that up until finally that poor lamb had no place to run. And when he got the shock, he just stood there trembling, quivering. That lamb was actually in a nervous condition brought about, friends, by being shocked and not knowing where to run.

Isn't that the condition of millions of people today? But now that's not the end of the experiment.

They took the twin of this lamb, twin brother, and put him in that cage. But with this twin brother, they put the mother. And they fixed up the little lamb so he could be shocked like the first one was. And as he was around there, presently, he got a shock. And he ran. Where do you suppose it ran? He ran to mother.

Now, I don't know what she told him, but it must have been all right. Presently, as he was going around, he got shocked again, and again he ran. Where did he go? He went to mother. And again, he got some kind of reassurance.

Do you know that kept on until; believe me friends, that lamb paid practically no attention to all that shocking at all. He'd go right on with what he was doing. That's right.

Oh my dear friends, think of it. Exactly the same experience drove one to frustration and distraction, and the other one reached the place where it didn't bother him anymore. What was the difference? The first one ran, but he had no place to run to where he got any help. That's the people of this world, friends. God pity them. Oh, let's send out the word that there is a refuge.

You know as the doctor told me that story as we hiked up the mountain, I said, "Doctor, there's a sermon in that, and the text is:

"As one whom his mother comforts, so will I comfort you..." Isaiah 66:13.

Oh, what a God we have, friends. He wants to comfort people. He wants to help them. But we're to run where He is. And where is He? Paul says we are refugees. We have fled for refuge. We're just like that second lamb. We've got a place to run to.

"...[We] have fled for refuge to lay hold upon the hope set before us: Which hope we have as an anchor of the soul, both sure and steadfast, and which enters into that within the veil; Whither the forerunner is for us entered..." Hebrews 6:18–20.

Jesus, then, our High Priest, has entered within the veil. Our anchor of hope is in there with Him.

And so I ask you, friends, does it make any difference whether we know where Jesus is or not?

Do you know what today is? Do you know what tomorrow is? By Bible reckoning, we've entered the anniversary, for 123 years ago Jesus, our great High Priest, closed His ministry in the Holy Place and went through the second veil and opened his closing work in the Most Holy Place. October 22, 1844 is our birthday as a movement.

Now, sad to say the people down here in this world didn't know when it happened. They were expecting Him where? Right here.

That wasn't the first time people were expecting Jesus to do something, and he did just what they didn't expect. You remember back there at the last Passover Jesus attended, they thought that he was going to be what? Crowned king. And instead, the crown He wore was of thorns, and His throne was the cross.

But He did exactly what the prophecy said He would do on the 14<sup>th</sup> of Abib, A. D. 31. Is that right? And oh, He established the throne of grace. And He opened the sanctuary in Heaven a few days later. He went through that first veil and opened it wide. And He said to everyone, "Come, come into the throne of grace."

That was the power of Pentecost, my friends. Study that sermon of Peter there in the second chapter of Acts, and you will see that the power of Pentecost was the pointing of Peter to what was going on in Heaven where Jesus had been exalted as both Lord and Christ and had shed forth upon His waiting church the promise of the Spirit.

Now friends, there's another rain of the Spirit coming. As the early rain came from the Holy Place, the Latter Rain is coming in double power from the Most Holy Place. But the early rain would never have come to the early church; it could never have come unless they had entered in by faith with Jesus through that veil.

You see, Christ is the head of the church. The church is His body. There must be a direct, organic connection between the head and the body. The body must move with the head. As Jesus moved from earth to Heaven, His followers here in this world, thank God, moved by faith with Him. There we see them in that upper room in Jerusalem in Acts 1. What are they doing?

"These all continued with one accord in prayer and supplication..." Acts 1:14.

And when the Day of Pentecost was fully come, they were all of one accord, and the Spirit of God was poured out.

Friends, down here in these latter days, God wants you and me to receive the fullness of the Spirit. But, mark the point; we need the Spirit that comes from the mercy seat where Jesus is ministering. This is no mere figure of speech. This isn't just something to talk about. There is a difference.

Perhaps the most graphic way I can bring this to your minds is to read something that the servant of the Lord wrote in the first little paper that James White put out called the *Present Truth*; this was No. 8, Volume 1. It was published in the issue of March 1850. Now, listen carefully as I read these inspired words, and you'll see why I'm linking this prayer ministry, this prayer experience with the work of Jesus in the Most Holy Place:

"My dear brethren and sisters, this is a very important hour with us. Satan is come down with great power, and we must strive hard and press our way to the kingdom. We have a mighty foe to contend with, but an Almighty friend to protect and strengthen us in the conflict"  
*Present Truth*, No. 8, Volume 1.

Now listen:

"If we are firmly fixed upon the present truth, and have our hope like an anchor of the soul cast within the second veil, the various winds of false doctrine and error cannot move us. The excitements and false reformations of this day do not move us, for we know that the Master of the house rose up in 1844 and shut the door of the first apartment of the heavenly tabernacle. And now we certainly expect that they will go with their flocks to seek the Lord, but they shall not find Him. He hath withdrawn Himself within the second veil from them. The Lord has shown me that the power which is with them is a mere human influence and not the power of God" *Ibid*.

Now I want to study that with you for a few minutes. It will bear a lot of study.

You remember that back in 1831, William Miller, a farmer up in New York, began to preach the Advent message. And his message was received for a time by many of the great churches of America. He was preaching that Jesus was about to come, about the time of the Jewish year 1843.

But as that time drew near, there came a great reaction among the Protestant churches of American, and they turned against the Advent message. And while there were a number both of ministers and people, between 50 and 100,000 that accepted the message, nevertheless the great bodies of Christendom turned their backs upon that message.

So when Jesus went into the Most Holy Place on October 22, 1844, the organized bodies of religion had already turned their backs on the message that pointed to that date. Now, it's true that the Advent believers were mistaken as to the event, but the date is as fixed as the eternal hills, my friends. The 22<sup>nd</sup> of October 1844, marks the close of the longest prophetic period in the Bible, the 2,300 days. So on October 22, 1844 Jesus shut the door of the first apartment and went into the Most Holy Place to do what? What did He say in Daniel 8:14? To cleanse the sanctuary.

Now, when He opened the door of the Most Holy Place what did He do with that door of the Holy Place? He closed it. You remember in the message there in Revelation 3, He says that "I am the one that has the key of David, the One that opens and no man closes, and closes and no man opens" (Revelation 3:7). He, as it were, took His key and locked the door to the first apartment, closed it. And He took His key and opened the door of the Most Holy Place and went in there, and that door has been opened ever since.

But now who shares in the benefit of that? Those who, by faith, go in with Him. Go back to the time when He died upon the cross. What happened to the temple where the Jews had been sacrificing for hundreds of years, what happened to that veil? It was rent in twain. Did they stop worshiping there? Oh, no. Somehow they patched the veil up and went on as if nothing had happened. But something had happened, friends.

Now, I want to ask you something. Did God ever meet with that nation in that temple anymore after that day? Never, my friends. That door was closed. God was through with that earthly sanctuary. Those who wanted light and help and blessing had to come to the open door of the Holy Place of the Temple in Heaven. That's why Paul is saying in the book of Hebrews, "Let us therefore come boldly, not to the temple in Jerusalem, but to the throne of grace in the heavens. Let's bring our prayers to the Heavenly Sanctuary where Jesus as our Priest, is interceding." Did it make any difference? Why, it made all the difference in the world.

My dear friends, when October 22, 1844, came, the first apartment of the Heavenly Sanctuary was closed. But, thank God, the second apartment was opened. Does this really have any bearing on prayer? Let me read you something from *Early Writings*:

"True faith lays hold of and claims the promised blessing before it is realized and felt. We must send up our petitions in faith within the second veil, and let our faith take hold of the promised blessing and claim it as ours"  
*Early Writings*, page 72.

There it is, friends:

"We must send up our petitions..."

What's another word for petitions? Our prayers

"...in faith within the second veil, and let our faith take hold of the promised blessing and claim it as ours" *Ibid.*

I suppose most of us write letters every week. We all get a letter occasionally. Does it make any difference what the address on it is? Wouldn't it be too bad to go to all the trouble to write a letter and then not get the right address on it?

Somebody is saying, "Brother Frazee, do you mean that it makes a difference where we address our prayers?"

Oh, yes. That's what this is talking about. That's exactly what it's talking about. It makes a difference. And there could be somebody here tonight that has been sending prayers, but you haven't the right address on them. I suggest, friends, that you take these references I'm giving you tonight from the Bible and the Spirit of Prophecy and study them, and enter into an experience with Jesus where He is now.

Once He was on earth, but He went to Heaven, and he was in the Holy Place for 1800 years in the first apartment. But He closed that and went on into the Most Holy Place, and He wants His church to come on in with Him. He wants you and me to share in this closing work that He's engaged in. He wants our hearts to be filled and thrilled with what's going on now, present truth.

So when we think of Jesus as we pray to Him, oh, let us picture Him as He is, a great High Priest standing there at the mercy seat. And what's the mercy seat? It's the cover of the Ark. What's the Ark? It's a chest. What's in the chest? The Ten Commandments. You can't divorce all this from effectual prayer today. As we pray to Jesus, we're to see Him there engaged in a work to put an end to sin and close the sanctuary.

You know, in most schools there comes a closing week called examination week. Any of you ever been through it? Is it business as usual that week, or is there something different? Ah, my friends, there is many an activity which may have been going on throughout the whole school year that stops when examination week comes. Am I right? Why? You know why. The big thing is final examinations. "I've got to take my final examination in this today. Tomorrow I've got my final in that; the next day final in another. I've got just one thing to do this week, to get ready and pass my examinations."

This, my friends, is the final examination week. This is part of what's involved in praying to Jesus in the Most Holy Place. This is no ordinary time. This is an extraordinary time. And if we act as if it were an ordinary time, we'll miss the whole point.

That's what happened back in the days of Noah. Men went on eating and drinking and marrying and giving in marriage as though time had always been going on and would always go on just as it had. And as the result:

"...[They] knew not until the flood came, and took them all away; so shall also the coming of the Son of man be"  
Matthew 24:39.

"But ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all children of light..." 1 Thessalonians 5:4.

Ah, my friends, it's a wonderful thing to be in the light, the glory that is shining down upon the remnant from the Most Holy Place. Let's not walk in the darkness.



Now friends, I want to ask you something. What would you think of a child of God with all this blazing light and glory streaming down from the Most Holy Place leaving this and walking out there in the darkness to get some sparks that the ministers of Babylon have kindled? What would you think of that anyway? Wouldn't that be strange? I think this is one of the saddest things I know of, how the Devil has stolen a march on many people right at the time when the most glorious light of the ages is shining with all the intensity that Heaven can pour into it upon the remnant people.

Too many of God's people are wrapped up in what the world is saying, what the world is writing, what the world is doing. And it doesn't make any difference whether it's in the world of business or education or medicine or theology or anything else, my friends. Anything will suit the enemy that will divert us from the one thing of passing the final examination. And the questions have been issued in advance so we know just what they are if we'll study the books. There aren't any trick questions. There aren't any surprises. They're all written out. Oh, thank God for our privilege. What do you say?

But watch what the Devil does. You notice I read here in this *Present Truth* article from the servant of the Lord that there were some people back there that were having some false revivals. Of course, they didn't call them false revivals. But there was a power with them. And the servant of the Lord said that the Lord showed her that the power with them was a mere human influence, and not the power of God. But there they were preaching out of the Bible and talking about Jesus and about salvation and about the Holy Ghost. But there was a power with them. She said it was just a human influence. And she said why. They were not going in with Jesus into the Most Holy Place.

Now let me read this over again with this background:

"If we are firmly fixed upon the present truth and have our hope like an anchor of the soul cast within the second veil, the various winds of false doctrine and error cannot move us. The excitement and false reformations of this day do not move us, for we know that the Master of the house rose up in 1844 and shut the door of the first apartment of the heavenly tabernacle"

*Present Truth*, No. 8, Volume 1.

See, when that door was shut, it cut off all who had rejected that message. Now don't misunderstand me. God has true followers in all the religions of the earth, my friends, even the heathen religions, doesn't He? Honest souls who are living up to the light the best they have. But that doesn't make a single one of those false religions the true church or the true religion of Christ, does it?

"...other sheep I have which are not of this fold: them also I must bring..." John 10:16.

Jesus in the Most Holy Place is seeking to draw all His followers out of Babylon into the remnant. Is that right? Do you believe that? The power to do that, my friends, will never come from Babylon.

And as we see these great revivals sweeping the world, and there'll be more and more, some of them with mighty healing miracles and all sorts of signs and wonders, unless we have settled what we're studying tonight somewhere along the line we'll be swept into that. But if we have this settled tonight, we'll pay no attention to it. Why not? The Holy Spirit that we're seeking is coming from the Most Holy Place, and Babylon knows nothing about it, my friends. And the power that is with them is either the human influence spoken of here, or it is worse than that, my friends. It is Satanic.

And if you want a vivid picture of that, you will find it in *Early Writings*. And if your mind has been stirred with what I'm giving you tonight, then I advise you tonight or tomorrow, take just a few minutes and read these pages. It's the chapter, "The End of the 2,300 days."

Here the servant of God was shown the Father and the Son in the Holy Place. She was shown the removal of the thrones in 1844 from the Holy Place to the Most Holy Place. She was shown the remnant following Jesus from the holy into the Most Holy Place and praying for the Holy Spirit from Heaven. And thank God, they got it:

"Those who rose up with Jesus would send up their faith to Him in the holiest, and pray, 'My Father, give us Thy Spirit.' Then Jesus would breathe upon them the Holy Ghost. In that breath was light, power, and much love, joy, and peace" *Early Writings*, page 55.

Now watch:

"I turned to look at the company who were still bowed before the throne..."

This is the Holy Place

"...they did not know that Jesus had left it. Satan appeared to be by the throne, trying to carry on the work of God" *Ibid.*, page 56.

Now you understand, Satan wasn't actually in Heaven. This is a vision to represent something. Satan appeared to be by the throne.

In other words, when Jesus moved out from the temple in Jerusalem, He said, "Your house is left unto you desolate" (Matthew 23:38). But do you know who moved in and took full and final control? Satan did, didn't he? And didn't the way they act from then on to the final destruction in A. D. 70, didn't it prove that demons had taken over? Exactly.

So the great religious bodies of this world when they turned against the Advent message in 1844, we are told Satan had taken full possession of the religious bodies. That's right.

Now, don't misunderstand me. Weren't there many true, honest Jews back there that finally came in and became a part of the Christian Church? And so all down through, friends, there have been true, honest Christians in all the churches. God is calling them. I'm not consigning them to hell at all. That isn't the point. My point is, God has a movement through which He's working. That's the thing that we must get clear, friends.

If we get this clear, we will know where our inspiration comes from, and our prayers will be going to Jesus in the Most Holy Place. We won't be taken in with the books that these Babylon preachers write on the power of positive thinking and how to pray according to this and that and the other. We won't have one minute of time for that, my friends. God help us to come out of the darkness of Babylon into the light at the mercy seat in the Most Holy Place.

But now watch! Don't think they won't have power:

"Satan appeared to be by the throne, trying to carry on the work of God. I saw them look up to the throne, and pray, 'Father, give us Thy Spirit.' Satan would then breathe upon them an unholy influence; in it there was light and much power, but no sweet love, joy, and peace. Satan's object was to keep them deceived and to draw back and deceive God's children" *Ibid.*

I want to tell you, friends, there's a lot of prayer going on today that never gets to Jesus at all. There are a lot of prayers that are being answered by the Devil himself, today. We're going to see more and more of it—mighty healing and wonderful signs until finally fire is brought down from heaven upon this earth in the sight of men. But the remnant, I repeat, will not be affected by it—not one iota. They're going to go right ahead with their eyes fixed on that open door that John saw in Revelation 11:19:

"...the temple of God was opened in heaven, and there was seen in his temple the Ark of his testament..."  
Revelation 11:19.

That's where our Great High Priest is. And friends, I say this reverently, the only Holy Spirit that I want is the Spirit that comes from the Most Holy Place. I don't want what is affecting the religious bodies today. Sometimes, if you'll allow me to say this, there comes among some of our dear people the thought, "Well, I guess we have the truth All right, but oh, I wish we had more of the power that some of these other religious bodies have."

God save us, friends. I don't want any of that power. I don't want it. Oh, I want the sweet love and peace and power of Jesus in the Most Holy Place. And if He puts us through some discipline to get us ready for it, let's wait for it. What do

you say? Isn't that the way to do it? Aren't we going to have to go through the time when the false Christ appears, and we're going to have to pass him by and wait for the true Christ? Isn't that why the remnant is going to say when the little cloud comes and becomes the glorious cloud, "This is the Lord, we have waited for Him."

Friends, if the true Christ is worth waiting for, the true Holy Ghost and latter rain are worth waiting for. Oh, never let your mind be diverted for a minute by these false revivals. And I don't care who holds them in all the churches of Christendom. Keep your eyes—both eyes fixed on Jesus in the Most Holy Place. There within the veil is our anchor.

Will your anchor hold in the storm of life? Will it?

We have an anchor that keeps the soul  
Steadfast and sure while the billows roll;  
Fastened to the Rock which cannot move,  
Grounded firm and deep in the Savior's love.

Now friends, I want to hear from you for a few minutes. As I have said, we have entered into the anniversary; 123 years ago, our great high priest finished His work in the first apartment, went into the second apartment. He's been there now for a long time. He'd like to finish. I believe if we'll all concentrate with Him, He can finish soon. What do you say?

What have you gotten tonight that while it is fresh in your heart, you'd like to speak out, right to the point, thanking God for something that has blessed your soul and what by God's grace you intend to do about it? Remember friends, just knowing these things isn't going to help us. The whole purpose of it is that we may come boldly to the throne of grace and get the help He has for us. Knowing where help is, is the first thing. Coming and getting it is the second. And that's the real thing, and then inviting others to share the wonderful feast.

All right, who would like to speak?

[A testimony service follows]

As we have our closing prayer, is there someone here that has a special need, a special burden and you would like to be remembered in prayer? Just raise your hand. Yes. Thank God for each one. Ah, dear friends, there's help for every needy soul.

Heavenly Father, by faith we enter within the veil. By faith, we see a great High Priest, Thy dear Son, our Elder Brother holding up His wounded hands at the mercy seat and sprinkling the blood for us. We believe in the prayers of Jesus. We pray just now a special blessing for each one who has felt and expressed his need tonight. Just now, fill these hearts with Thy Holy Spirit. May they know that Christ is helping them. May we all go from this service to share with others what Thou hast shared with us, for Christ's sake, amen.

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